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1949

What Christianity Has To Say

BY FREDERICK W. KATES

Then Peter said, Silver and gold have I none; but such as I have I give thee: In the name of Jesus Christ of Nazareth rise up and walk.—Acts 3:6.

MOST people, I have discovered, and ourselves included, do not bother themselves to any strenuous extent about religion until fateful and tragic circumstances in their lives force them to sit in serious thought and compel them at last to resort to investigate whether religion's aids and comforts may possibly be of some help to them in their need. "Man's greatest enemy is God's opportunity" is a timeless saying, but it is timelessly true. When the private worlds crash about our heads and we sit sorrowing in the ruins, we turn to God as at no other time, asking whether religion and Church and religion can be of any

use at such a time—the really important times in our lives, the serious moments and the critical hours, the times when our hearts are numb and cold and our minds are powerless to understand—at such a time,

what has the Christian minister, speaking in the name of Christ and His Church, to say?

Well, he can say at least certain several wondrously important things. And the first is that, though the world and life seem bewildering and incomprehensible to us, we do have light and knowledge regarding the nature of the Eternal Reality upon whom this world and our human lives depend. We are not in the dark concerning the nature of God.

Christians consider Jesus the visible portrait of the invisible God. To use St. Paul's phrase, they regard Him as "the express image of His Person." Christians believe God is doubtless more than what Jesus revealed Him to be, but they believe that God is, at the least, what is revealed in Jesus. If Almighty God is every man's Heavenly Father as Jesus continually taught and if God is in character what Jesus was, that is enough, Christians feel, and we have sufficient light and knowledge regarding God to live courageously and nobly, and even thankfully and gloriously. If the life and total ex-

perience of Jesus are, as it were, a window through which we can look into the Being of God, then we are no longer in darkness and ignorance concerning the nature of God, and hope and assurance can be ours.

Secondly when dire distress drives a man to Christianity inquiring what it has to say, the Christian minister can say that the meaning and purpose of this world is Love.

How do we know this? How can we be sure? Assurance is supplied by Jesus of Nazareth. God's nature is Love, Jesus made clear to us in living His own life, the only life lived on this earth which perfectly incarnated and demonstrated Love—what it is, what it does. Jesus lived among us, and died, and rose again to enable us the better to believe, in spite of any and all contradictory evidence, that the Almighty God who created heaven and earth is also every man's eternal Heavenly Father and that not even the sin of man nor man's bitterest enemy, Death, can kill God's love for us. Christians believe, because of what God has shown them of Himself in and through Jesus Christ, that the love of God permeates the structure of the universe, and that the amazing love of God is his universe's meaning, purpose, and goal.

The third thing a Christian minister can and should say to people in their pain and despair is to remind them that we are here on earth, in this life to grow. All that life brings to us is to be used for development and growth.

The universe is not arranged for our pain or for our pleasure. Man's fortunes are planned with one aim in view—to make him grow and develop into more nearly the person he was intended by God to become.

The fourth thing a Christian minister can say to people in their need is this: Our little lives do count in the sum-total of things, we are precious and important to God. The Christian lives by a religion which makes him feel at home in the universe, which gives him a sense of cosmic security in the universe, vast and mysterious though it is. Whoever shares Jesus' faith that God on high is man's Father-God feels perfectly at home in the universe and he is shackled by no life-debilitating fears that his little life

is of no particular significance, particularly to God.

The man who believes in God, as Christian knows God, is not dolt nor victim of wishful thinking nor the dupe of a sublime egomania when he affirms that he bases his life on the conviction that his life is important, indeed transcendently important in the sight of God, who knows and loves him and wonderfully cares for him. The findings of our finest contemporary science, astronomy, religious and poetical in its conclusions, offers comfort and assurance to those confused contemporaries who are fearful that our earth and our lives lived on it are of no significance. Our earth is of paramount cosmic significance. That this earth has been chosen out of the infinite number of billions of specks of cosmic dust in our universe for a unique and particular purpose is the conclusion modern science allows us to hold. Our earth is highly important in the scheme of the universe, and our lives, our matter, do count, in the great purpose and plan of God. This is good news indeed. It is a joyous part of the wonderful tidings Christianity brings to a tired, uprooted, and feeble world.

Another thing: God leads us through darker rooms than He Himself has been through before. In the person of Jesus Christ God lived our life and God knows all about human life from having lived it in its entirety. Whatever we are called upon to endure, God has endured it before.

And, finally, remember that God has left us alone in this world to make our best we can against all the obstacles in our path. Before our eyes forever shines the radiant vision of the Victorious Christ. God's own Holy Spirit is with us, among us, within us, by day and by night, to direct, strengthen, and to guide. And there are others at our side traveling the same way, the company of God's faithful people. We are not alone. Our own resources we do not have to depend as we journey through life: God is with us all the way.

These assurances are all parts of the Christian's armor and these are some of the things the Christian minister should say to people when in despair and distress.

to the Church for comfort and light. The Christian minister can say, in the words of St. Peter: "Silver and gold have

I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk."

New Testament Eschatology and Modern Preaching

BY HEWITT B. VINNEDGE

II

NON-CHRISTIAN BACKGROUNDS

It is obvious that the immediate background of New Testament eschatology was the Jewish apocalyptic writing. In a certain very limited sense Jesus is in the position of the wandering Galilean Rab, or the itinerant Syrian Holy Man, who was a common sight in the Levant at that time. This type of individual, as described by Celtic writing about 100 A. D., would have given such message as this: "I am God's servant," or "I am a divine spirit. I am coming, for the world is about to be destroyed." This is in line with the general atmosphere of oriental apocalyptic, not all derived from Jewish sources by any means. In fact, much of the later Jewish apocalyptic is not in any sense Hebraic at all. It derived from certain elements in the ancient Hebrew traditions along with those added from Chaldean and Persian sources; some may go as far back as the primitive Aryans of Asia. Thus, the idea of a kingdom may have been a blending of the Hebrew theocratic state with the divine kingdom concept of Iranian mythology. It was during the Exile that these forces made themselves felt perceptibly; hence, the eschatology of the late Jewish apocalyptic goes far beyond the Messianism of Hebrew prophecy. It developed by way of interaction with Iranian eschatology and sometimes by direct borrowing. (All this may have had some affect upon our Lord's message of the kingdom of heaven.) There are many sources to be found in the religion of Zoroaster, and others doubtless go back further into the prehistoric Aryan religion.

Some of it seems to be derived from the Vedic literature which contains remnants of belief that existed even before the separation of Iranians and the Indians.

Thus Varuna, with a solemn title of majesty such as Jahweh's among the Hebrews, was known as *king, raja*. There are hymns to Varuna the king which remind one of certain of the royal Psalms.¹ He is uniquely King because he rules by holy ordinance, by right, and by law. It is taught that as prince he has fixed the heaven and the earth and all things in their proper places. He has prepared the paths for the sun and the stars and the moral order for mankind. He is represented as having power of pardon and of guidance, and as "the one who has become wise, he will lead to salvation." Since he upholds the moral order, he is therefore the judge who will pursue the sinner in wrath and strike him down. He has a kingdom which cannot be taken from him, which is lofty and glorious, which is worthy of sacrifice, a realm of spirit and truth. The subjects of this kingdom pray: "Oh that we in your far extended kingdom, which protects many, may be made one." According to legend, Varuna once ascended victoriously into heaven to fight against ungodly abomination which had appeared there; he is represented as holy spirit fighting against evil spirit.

To these ideas Zoroaster added a great deal. This ancient prophet of Persia arrived on the scene when the inhabitants of Iran were facing a serious religious crisis. There was a widespread belief in two orders of spiritual beings: the daevas and the ahuras. The Indian belief gradually came to be that

¹ See, for example, Psalms 47, 93, 94, 97, 99.



LAST JUDGEMENT

By Joos Van Cleve

(Courtesy of the Metropolitan Museum of Art)

the daevas were divine beings of dignity and splendour; thence by a process of evolution, the ahuras came to be powers not quite like the daevas and finally were regarded as being opposed to the daevas, i.e., devils antagonistic to the gods. An opposite line of development occurred among the more enlightened thinkers of Iran. There, because of the unethical character of the daevas as they appear in the stories, the belief grew that they could not be really gods in any just or holy sense of the word. Since they were great spiritual powers that did not act with holiness and justice, therefore they must be powers of evil and darkness and not true gods at all. This left the ahuras as the true object of worship. Yet many Iranians clung to the old cult and insisted on worshipping the daevas, whether they were of good or bad reputation. This was the religious crisis which presented itself in the time of Zoroaster, a crisis which became acute because the two schools of thought and the two cults existed side by side. It looked for a time as if the state

might be completely shattered because the difference in religion.

It is perhaps difficult for us to realize (after these 3,000 years or more) the seriousness of the struggle, but perhaps we can understand it better if we bear in mind that it represented a conflict not only between two opposite cults but also between two antagonistic types of culture. The worshippers of daevas represented the reactionary element in the population, who looked back on a pastoral form of society when man was entirely subject to the caprice of nature, when he must wander about seeking pasturage for his livestock, when the gods were as cruel and heartless as nature and had to be propitiated by frequent sacrifice of the very flocks and herds on which he depended for life. The worshippers of ahuras on the other hand, were a forward-looking element in society, which followed the settled forms of agriculture as a means of livelihood, which must cultivate flocks and herds in a restricted farm land, which regarded the care of cattle as a sacred duty and conserve a rich gift from heaven, who looked upon the divine powers as friendly to man, as beings who were more interested in justice and good conduct than in slaughter of beasts. Granted these two opposing cultural outlooks, one may realize why the struggle would take on significant and dangerous proportions.

It was in this period of religious ferment and cultural unrest that Zoroaster came. He did not precipitate the struggle, nor did he give a new god to his people. Rather, plunged into the dispute as a priest of first rank, became the spiritual leader of the ahura party, and won for it a complete victory. As a high ranking priest, he had opportunity to make his views known and heard. It seemed to him that mankind had come to the crossing of the ways and that the future happiness or sorrow of the human race depended upon which choice should be made. Like all prophets he believed thoroughly in his own ability to define the issues, to see the lasting results that would follow various choices, and to give righteous guidance. Again, like all prophets, he was overwhelmed by a sense

urgency and felt that the decision must be made *now*. He determined to save mankind by telling the nature of the godhead by disclosing the divine plan for this and for the life to come. With this resolve he proceeded to show the men of his time that what some of them were worshipping, the daevas, were unworthy of being revered, that they were powers by which man could unknowingly be led to destruction and damnation, that they were evil powers, false gods, devils. He thought that they were the source of all evil in the world and of all harm to man, and that they were instruments of a powerful principle which sometimes he called *Druj* (i. e., a falsehood or deception) and at other times *Ahriman* (i. e., spirit enemy). One may see here a striking similarity with Christian thinking; the word *Satan* in Hebrew means adversary or enemy, and Jesus spoke of that king as the father of lies.

Zoroaster postulated that at the beginning of all things there existed two mighty spirits, Ahura-Mazda (or Ormuzd), who represented the good, and Ahriman, who represented the evil. He presupposed the existence of evil from all eternity. Both of these great spirits possess great creative power. Ahura-Mazda is light and life, purity and goodness; ethically he represents truth and law and order. Ahriman is darkness, death; ethically he represents all that is evil, lawless, and false. Zoroaster believed that these two spirits had counterbalanced each other from eternity. But now he thought—now that mankind knows the facts of the case, now that men have learned the nature of things, they must enlist themselves on the side of light and life, justice and goodness, and be faithful worshippers of Ahura-Mazda.

One might almost say that the essence of the revelation which Zoroaster claimed to have was that good will ultimately prevail, that the religious consciousness of man demands a victory for righteousness and truth. It herein lies the greatness of Zoroaster's position in the history of religion. While it is true that his faith is followed today by only a handful of persons, yet his principle has become an integral part of many reli-

gions: the principle that man may consciously and deliberately help to bring about the triumph of good over evil, by his faith in a god of light and by his obedience to that god. It ought to be further noted that in Zoroastrianism, there was something quite similar to the Hebrew tradition of a Messiah, and the dream of a kingdom of righteousness and justice to be ushered in by some great man, supernaturally endowed. There was belief that the great work of life was to "unite together a community of good men and good angels against bad men and devils," and so build up a kingdom of heaven. The followers of Zoroaster believed that this would be accomplished only after long and grievous conflict, but they were sure that the right would be victorious. They looked for someone to come who would aid in bringing about this final result. He was spoken of as the *Sosioch*, which means mediator. He was to be to the Persians and to Zoroastrianism what the Messiah was to be to the Hebrews and to Judaism, although the *Sosioch* was not conceived on such an extremely national basis as the Messiah. Here is a striking and vital



CALVARY AT MIRFIELD, ENGLAND

point of similarity—one might almost say of contact—between the two great forms of ethical monotheism in ancient times. One is led to believe that it was not merely by accident that the manger-cradle of Christ was visited both by Hebrew shepherds from the hills of Judea and by Zoroastrian *magi* (wise men) from the plateaus of Persia.

In the religion of Zoroaster, there is a definite eschatology, properly so called; it is really the essence of his message. He thought that at the end there would be a great final battle fought against the enemies of God, and they would be decisively defeated. Then would come a resurrection from the dead, a final judgment, and a new creation of the world. Zoroaster hypothecated a soon impending end and judgment before this new creation. At times his teachings seem to indicate that he might be alive to experience the great change. The preaching of judgment came to have an essential place in his message, which was designed to be one of salvation. The world was to be transfigured, and the future state is presented as a greatly improved continuation of man's accustomed and familiar existence. This sense of continuity is present even when the dominant note in the preachment is otherworldly.

The essential Hebrew concept of the kingdom of Jahweh is to be found in Solomon's prayer in the dedication of the temple.² God's kingdom here includes everything. This has led to certain eschatological assertions as may be seen in some of the earlier prophetic expectations of the end. Thus, although Hebrew thought acknowledges Him as already the supreme sovereign of all things; yet in another sense he is to become king.³ May this be partly due to the Iranian influence? Certainly here is an implied insistence that man must enter the contest and by doing right hasten the subjection of God's kingdom to its King. This note may be observed frequently in the book of Daniel in which the whole idea of a kingdom stands out in clear eschatological terms, and certainly Daniel represents a strong Iranian influence.

The apocalyptist seems to wander about in the kingdom in his fancies and in his dreams: he measures its dimensions, he sees the angelic groups that live and work there, rises from one heaven to another, then comes back to earth again. Now a simple man of religion knows nothing of all these visions, but he does know in a general way about a kingdom of God above, perhaps a blessed heavenly world in its presence. When he learns that the Kingdom of God is coming, he feels that the time is approaching when God's kingly claims shall be fulfilled and judgment will be at hand. He feels also that this kingdom must come down from above to transform the world which he knows. Such expectation is put into concrete form by the idea of heavenly Jerusalem coming down from heaven to be on earth. Our Lord gave somewhat new meaning to this kingdom. According to Him, it occurs now, not by the defeat of its enemies nor by the exercise of royal compulsion, but by man's acknowledgment of its authority and obedience to it; i.e., by carrying out the Kingdom's will. (We shall have more to say later concerning the "here and now" element).

One word more needs to be said about the Jewish background, and this is in answer to those who would say that Jesus was utterly literal and therefore pessimistic in his eschatological addresses. Such persons would say that apocalyptic in general is the last resort of those who have given up all hope about things as they are and who believe in the utter discontinuity between this world and the next. If such persons are right, then all the apocalyptic writers and Christ himself stand quite outside the persistent Jewish tradition; for the thinking Jew is an uncompromising optimist. The opening chapters of Genesis show that the whole of God's creation is good by nature and by purpose. Even the darkest passages of Jewish prophecy are optimistic, for they assume that behind all things is a divine and deliberate purpose which is good. The end may be postponed, the victory delayed, and the promise postponed, but all are sure. The end will justify everything, and God will bring the end to pass. Israel's religious leaders were

² II Chronicles 29:11 ff.

³ Isaiah 24:23; Zephaniah 3:15-17; Zechariah 15:16.

one who could detect His purpose and are its final accomplishments; their hope has failed.⁴ This ultimate concept of Jewish optimism probably reaches its height in Deutero-Isaiah, notably the fifty-third chapter. Isaiah recognizes that even in exile work for a spiritual consummation, for this shattered people shall, by virtue of its actual shattering, bring light to the Gentiles. So Jewish prophecy is profoundly optimistic in the long view, in the eschatological sense, and eschatology is really the heart of Jewish prophecy.

Hence, the Jewish thinkers were convinced that if man could not produce a Messiah, God would do so. God will not be disappointed; if necessary He will intervene from heaven to bring about His own consummation. This idea prevails in all apocalyptic literature, from Ezekiel and Daniel to Enoch. Jewish apocalyptic is grounded in the high optimism, for Jewish thought was convinced that in spite of all that had befallen the nation, God would at last reveal His divine purpose through a triumph of Israel. In this victory should arrive here on earth, then the whole order of facts that had been would be justified. So, eschatological religion was the expression of an invincible faith in the peculiarly Jewish sense. When Jerusalem, at the destruction of Jerusalem in 70 A.D., and in the failure of certain Messianic movements afterwards, finally did lose hope, it was obliged to fall back on the letter of the Law for its only religious exercise and consolation, there were no more Jewish apocalypses. This form of literature became a property and the expression of the "new Israel," the believers in Christ who still had confidence that God would accomplish His great work and bring in His kingdom. Hence, they cherished the books dealing with eschatology as their own peculiar heritage and treasure.

It should be wondered why the Jewish thinkers took to the apocalyptic form, the answer may possibly be found in the return from the exile in Babylon in 538 B. C. When they allowed various uprooted peoples to return to their former homes and restore their own religions, the Jews regarded this as

an act of special divine providence, a confirmation of their national hopes and an assurance that God had received His people back into His favor. Therefore a certain amount of nationalism in religion and a revival of the chosen people idea were restored; they saw as an ideal ahead of them their salvation as an independent nation once more among the peoples of the earth. If such an objective had been attained within a short time, it is likely that Hebrew religion would have gone through a repetition of its earlier local and tribal outlook. But the looked-for event never occurred, and a long period of disappointment, oppression, and repression made it impossible for the Jews to maintain any normal ideas of nationalism. They were faced with the necessity of either giving up their ideal as impractical (along with their faith in God), or they must find a support for their ideal that would be based on the unlimited supernatural powers of God. This latter step was the one taken by writers of apocalyptic, and there was no logical limit that might be placed upon the expectations of this kind of supernaturalism. They came to assume that whatever was contrary to Jewish aspiration was also contrary to the will of God; whoever got in the way of their self-realization was an enemy of God whom they might ask Him to destroy.

The relative smallness of the Jewish community as compared with the surrounding great empires forced the advocates of Jewish nationalism to think in terms of world dominion. They were prepared to be quite ruthless; therefore there was a great amount of human slaughter suggested in the later apocalyptic literature. It should be quite obvious that if any such dream had come to pass, it would not have been superior in principle to any ancient or modern system of totalitarianism; for they claimed pre-eminence in race and religion as well as a divine sanction to liquidate anyone who might get in their way. But historically nothing of this sort occurred. Then they were faced with the possibility that their hopes might end in spiritual bankruptcy and despair, but as has been said above the Jewish thinker was always optimistic. As the need

for national help became greater, and no such help came, the basis of hope was transferred from any thought of a political kingdom here on this earth. For the most thoughtful Jews their faith in the God of Israel was maintained by falling back on the recently developed doctrine of personal immortality (Daniel 12:2). The idea of the expected kingdom was projected into the next world; it should be a kingdom of heaven ruled over by God Himself in the realm of the spirit, and in the institutions of this world one would grow into the likeness of that kingdom. This literature of the extremely apocalyptic type with its otherworldly philosophy was never generally accepted by orthodox Judaism; it never became a part of their canonical Scriptures, although it had great influence on the earlier generations of Christians. There was an interplay between the concept of a national Jewish Messiah and a supernatural universal Judge. Some of the earlier Jewish

Christians staked their entire program on the expectation of a quick return of Christ to the earth. But the first generation of Christians passed and Jerusalem fell. The Messiah failed to return to save Jerusalem from its enemies, and there was now no other hope of a great Jewish state in Palestine. Since, therefore, the second coming of Christ could not now fulfill the original requirements of the Messiah and since the return continued to be delayed, there was no ground on which the Jews could widely accept Him as their Messiah. It was at this moment that Christianity became a Gentile religion. To the Gentile Christians the idea of a Messiah and of a second coming meant very little. They formally accepted the concepts but in time they were tempted to explain them in a non-liturgical way.

After the fall of Jerusalem and of the hope for a temporal kingdom and after the apparent failure of any Messianic function by Jesus, Christian thought followed somewhat the same course as the earlier Jewish apocalyptic. Christians began to think of the Lord's return as only designed to bring the present world order to an end in some great and final assize. This view was perhaps natural to a struggling, persecuted, minority faith; but when Christianity became a plurality faith of the Roman Empire with a prospect of winning an entire world, it seemed incongruous to expect Christ's return to destroy a civilization which had become basically Christian. The doctrine of a speedy and supernatural end of the world has never been effectively renounced, however, so that a more hopeful and more near true aspiration might be proclaimed, equally well based on Biblical foundations. Therefore Christianity has halted between opinions, theoretically waiting for an imminent consummation and logically capable of participating or leading in a reaching plan for world betterment. On the contrary its avowed object too often has been merely to save individual souls for the life to come; and this is a religious extrication. This halting type of Christianity has attempted to make peace with whatever conditions surround it. Thus it has f

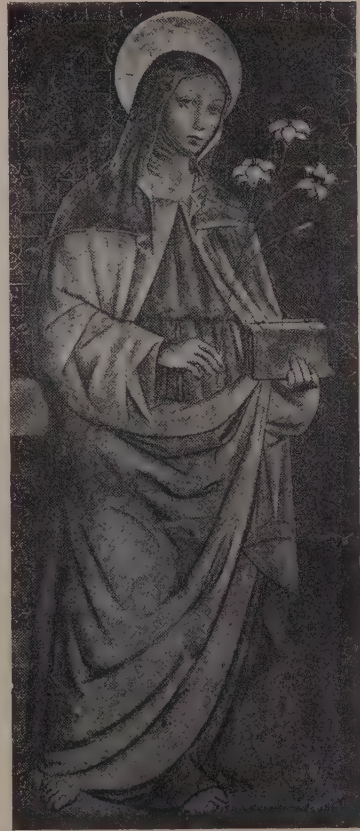


MADONNA
By Cimabue

ed to nationalism; Roman Catholicism did not keep Italy and Spain from reverting to barbarism in the twentieth century, and only too often the Church has blessed the reversion. In like manner Protestants, especially dominant in the land of Martin Luther, could not preserve the idea of humanity nor prevent Germany from falling to a sub-human degradation which almost submerged the world. Similarly the stern Orthodox communion has made itself the ally of despotism (e.g., Tsarist Russia and contemporary Greece), and has frequently lost its interest in large masses of adherents. Anglicanism was also allied in the eighteenth century with a quite ignoble attitude toward spiritual affairs, and in the nineteenth century with the worst aspects of expanding capitalist imperialism.

We must see some of the higher Biblical visions which can be offered in opposition to such a travesty of Christian teaching.

While the Jews were looking for a redeemed nation as the chosen people, they did not find in their sacred writings a denunciation of precisely that selfish and particularistic vision of Messianism. From the eighth century B. C. the greatest prophets had criticized narrow nationalism and had come very close to denying the idea of a chosen people (Amos 9:7; Jonah, entire). They had frequently insisted that only economic and social justice for all could preserve their nation. In this tradition the greatest prophet in exile contributed his work (Isaiah 40-66). Here one finds no concept of a pre-eminent chosen people but of a Suffering Servant chosen only for the purpose of bringing to other nations the knowledge of the one and ethical God. Here there was no room for any picture of a Messiah-King, destined to conquer and to bring glory to the Jewish nation. The former seems to be the type of Messianism that Jesus chose. He sought to perfect, and implement this kind of religion in the life of mankind. In His teaching the reign of God was to be within the human personality here and now. His teaching makes very clear what must be required of men if they are to have the reign of God on earth; the principle ingredients of those requirements are justice and mercy.



ST. CLARE

His plan would directly accomplish what all thinking persons recognize as the things essential for a man's survival. The history of religious thought provides no comparable source of these essential things. There must therefore be a reconversion of Christianity to His spiritual, ethical, moral, and socially righteous values; herein is the only remaining hope that the world may be saved.

This may require that Christianity become as flexible as it was originally. It must gain the vision to break loose from the literal and merely legalistic interpretation of eschatological dogma. It must recapture for itself the high and saving truths which are a part of its own heritage, of its sacred Scriptures, and of the teachings of its divine Founder. If this can be done, then it may be possible to recognize eschatology and apocalyptic for what they are: the poetry of crisis.

High Church and Low

BY MONACHUS PERIPATETICUS

"FATHER, what is the difference between High and Low Church?"

A dear soul asked at a recent mission. "I have no idea." Replied the missionary who incidentally had grown up in an Evangelical diocese and was now a monk. Perhaps the answer was short as it was certainly unsatisfactory, but how can we really tell? A well known American professor of philosophy has told us that there are a hundred definitions of logic and how many shades in definitions there must be in the answers to questions of churchmanship. Granted the fact that faith expresses itself in liturgical action, it is nevertheless true that ceremonial is often adopted or refused for no theological reasons at all. The absence or presence of ceremonial is not always the result of theological understanding, but is frequently the result of ignorance or prejudice. We are going to give some examples to show that a good, if facetious definition is: "anything that we are not used to at our parish."

To neglect or relegate Morning and Evening Prayer to a relatively subordinate place in favor of the service of Holy Communion is looked upon as being a sign of a very advanced parish, but we understand from a priest of our Communion who has spent a year in Denmark recently that they have no other service there but the Mass. If there is an evening service they have to celebrate Mass. Some of the clergy are most anxious to have the choir offices, they express their admiration for our Matins and Evening Prayer, but the laity and civil authorities are set against the innovation: Morning and Evening Prayer, smack of popish monastic choir offices.

About five years ago, shortly after an Anglo-Catholic was consecrated bishop of one of our American dioceses there was a great service in the cathedral. People came from all over the diocese to attend and there was a large evening service. Returning home the rector of a parish asked a vestryman who

was riding in his automobile what thought of the new bishop. "I don't know," was the conservative reply, "I think he is kind of high church. Why did he wear that black dress instead of a cope and mitre like any other bishop?" The diocesan had been seen in rochet and chimere.

In a small Virginia rural parish there was a junior warden who was constantly complaining the outlook for evidences of popery. He found it when the Deacon-in-charge was ordained to the priesthood. "What are all those high church things all those ministers hanging down their backs?" He indignantly demanded to know. The neighboring clergy had come with their academic hoods: they were seen for the first time, for the high church deacon had refused to wear one.

A number of years ago an Anglo-Catholic priest took a parish after his own heart. For many years the parish had become used to such things as are usually associated with advanced churchmanship. There was a Holy Mass every Sunday, vestments, lights, incense, confession and holy water. The rector liked processions so he suggested a vestry meeting that it would be nice to have banners. Objections were raised that such an innovation would be too high.

The singing of the psalter for the day of Morning and Evening Prayer is generally looked upon as a very advanced practice in the United States, whereas the old "north end" celebrations of the Holy Communion are so very low that we have never heard of one here in recent times. At the Anglican cathedral of Freetown, Sierra Leoné, West Africa, the psalter is sung in full, by congregation as well as choir, but the clergy are clothed in surplices and tippets celebrating the Holy Mysteries standing at the ends of the Holy Table.

The crowning story is also to be told of a warden in a southern diocese. There was a deaf-mute mission in the city which was shipped during the week. In the middle of winter their heating system broke down

through the kind intervention of the rector of the large down-town parish they were able to continue service in his church. One day the senior warden tore into the rector's office. "What is that high church service going on in the church?" He demanded of the rector. Morning Prayer in sign

language had been interpreted as a Romish service.

Does it surprise the reader, then, that the missionary acquainted with such stories as these should find it difficult to answer the question of what is the difference between High and Low Church.

The Church of Sweden and the Anglican Communion

BY LOUIS A. HASELMAYER

INTERCOMMUNION between the Church of Sweden and the Anglican Communion is an interesting development toward Christian Unity and prepares the way for other ecumenical efforts. For Americans it has a particular interest because of past history, yet most American churchmen are quite uninformed about this ecclesiastical relationship, or of the role which the American Episcopal Church has played in effecting it.

The Church of Sweden is one of five National Scandinavian Churches. It is linked with the Churches of Denmark, Norway, Finland, and Sweden by the heritage of a common Lutheran tradition. It has affinities with the Churches of the Anglican Communion in the heritage of apostolic episcopal succession, continuity of priesthood, and a sacramental-liturgical tradition. Between the Church of Sweden and the Church of England there is an association of two State Churches with a somewhat parallel national development. But the peculiar ethos of the Church of Sweden lends itself to a wider Anglican relationship. The Church of Sweden is more akin to the Churches of the Anglican Communion in theology, ministry, sacraments, and liturgy than any other non-Roman western communion.

Official relations leading to intercommunion are almost entirely associated with the deliberations of successive Lambeth Conferences. But behind these official conferences is an even longer history of concrete situations in which a virtual intercom-

munion existed in practice. This is most apparent in the fraternal relations existing between the Swedes and English in colonial America, and in the later history of the American Episcopal Church. These antecedent *fraternal relations in practice* prepared the way in large measure for the later *official relations of ecclesiastical intercommunion*.

Swedish settlers founded New Sweden in the Delaware River Valley in 1637. The Swedish government intended that the colony should maintain the religion of the unaltered Augsburg Confession and the liturgy of the Church of Sweden, and sent ordained priests to minister to the people. New Sweden never developed a vigorous colonial life, although some parishes of the Church of Sweden were established. By the time of the American Revolution, five such parishes were still existing in New Jersey, Delaware, and Pennsylvania. The rather casual attention given to these parishes by the authorities in Sweden is very much like the vague supervision of Anglican missions by the Bishop of London. They were never regarded as more than foreign outposts of the National State Church. When the tide of Swedish immigration stopped in the 1680's, the sending of clergymen ceased. It was only after urgent pleas that the interest of Bishop Jesper Svedberg of Skara was enlisted, money found, and priests sent again. One of them was appointed Provost or Superintendent for the colonial work, although not in episcopal orders. In this office of



Provost a number of men served, of whom special note should be taken of Andrew Rudman. Andrew Sandel, Andrew Hesselius, and Israel Acrelius, the chief historian of New Sweden.

Swedish priests were encouraged by their government to seek fraternal relations with the English clergy. Records indicate that Rudman, Sandel, and Hesselius engaged in a regular exchange of pulpits; that Swedish priests cared for English congregations and English priests for Swedish congregations; and that Swedish priests gathered in clerical conferences with English priests. The exchange of ministrations was extensive enough that the S.P.G. paid sums of money to Swedish priests for their pastoral care of English congregations. This in turn led to the charge that some Swedish priests neglected their own congregations in favor of the English parishes. A number of memorials addressed to the S.P.G. and to the Bishop of London by groups of clergy contain the signatures of both Swedish and English priests. It was a complete intercommunion of two national state churches working side by side in the colonial field with no questions of Faith or Order ever being raised.

With the coming of Charles Magnus von Wrangel as Provost (1759-1768), the Swedish congregations were drawn into closer relationship with the German Lutherans of Pennsylvania, and an abortive attempt was made to form a Swedish-German Synod. This effort failed because of the vigor of the Swedish-English relations, and the German

refusal to accept the higher standards of the Swedish church order and liturgy. The Revolutionary War broke all final ties with the home church. By a simple process of coalescence, the Swedish parishes were absorbed into the newly organized American Episcopal Church. As Swedish priests died or resigned they were replaced by Episcopal priests, and the parishes identified with the local diocese. The three crowns crosses, emblems of the Swedish Royal Family, which appear in the heraldic shield of the Diocese of Pennsylvania, are an indication of the incorporation of three Swedish parishes into that Diocese.

That the question of Order never raised is evident in the attempts of Samuel Seabury to obtain episcopal consecration. Benjamin Franklin and John Jay suggested that Seabury might find consecration at the hands of Swedish or Danish bishops. The Reverend Dr. Routh, President of Magdalen College, Oxford, took great pains to explain to Dr. Seabury the lack of apostolic succession in the Church of Denmark, but it was just assumed that Swedish orders were valid.

The relations between the Church of England and the Church of Sweden exist on the same basis. Swedish chaplains in London maintained pleasant friendship with Anglicans, and were somewhat influenced by Anglican Church practice. Between 1707-1712 the Swedish Bishops of Strangnas and Skara were members of the S.P.G. In 1712 Bishop Jacob Serenius of Strangnas introduced into his diocese a form of confirmation which was at the time lacking in the Swedish *Handbok*. His interest in this had been aroused during the time in which he was Swedish Chaplain in London and had formed Anglican contacts. In 1827, at the request of Bishop Blomfield of London, Bishop A. C. Wingard of Gothenburg was granted a license by the King of Sweden to confirm the children of English residents and to include in the Swedish Rite (restored to the *Handbok* in 1809) the laying-on-of-hands which was not in the Swedish liturgy. In 1863 when arrangements were being made for an Anglican Bishop to make a confirmation visitation

Anglican chaplaincies in Sweden, communication was opened with the Swedish bishops regarding this previous license. In 1866, Bishop Whitehouse of Illinois, acting under commission from Bishop A. C. Ritchie of London, visited Sweden to consecrate the English church at Stockholm. On this occasion, Swedish bishops assisted at the service, and Archbishop Reuterdaahl of Upsala received Holy Communion and gave the address of the occasion. Both Bishop Wingard and Archbishop Reuterdaahl published during their lifetime books in Swedish on the Church of England and the Oxford Movement. These events form only a casual sequence of relationship, but in none of them was any question of Faith or Order ever raised.

In the middle of the 19th century, a second wave of Swedish immigration to the United States occurred and considerable numbers of Swedes settled in the Middle West. The Episcopal bishops of these areas had once sought fraternal relations with Sweden. On the part of the Swedes, two distinct attitudes developed. Some of the Swedes were drawn to the American Episcopal Church, but the majority of them sought to preserve their Swedish and Lutheran identity in separate ecclesiastical societies. The first movement created Swedish congregations within the Episcopal Church; the other led to the organization of the Augustana Synod in 1860. The first step was led by the Reverend Gustaf Unonius, who after his graduation from Andover Theological House and ordination to the priesthood of the Episcopal Church, founded the first Swedish parish of St. Ansgarius in Chicago. In 1860, Bishop Whitehouse of Illinois accepted the Reverend Jacob Bredberg, a priest of the Church of Sweden, on letters of order from the Bishop of Sweden, and instituted him as Unonius's successor at St. Ansgarius. Bishop Whitehouse's action was approved by the American House of Bishops in 1861 and was confirmed by Bishop McLaren of Chicago in 1861 as "a formal recognition of the validity of the episcopate of that venerable Church." Several other Swedish priests were accepted in a similar manner at this time, including the

Reverend Dr. Mellin of the General Theological Seminary. In 1866, Bishop Whitehouse on his visit to Sweden to consecrate the English Church at Stockholm arranged with Archbishop Reuterdaahl of Upsala for the issuing of letters dimissory to Swedish communicants coming to the United States. These letters encouraged them to identify themselves with the Episcopal Church in those areas where no Swedish church organization existed.

Bishop Whipple of Minnesota took a special interest in the Swedish settlers as early as 1871. In 1893 the Swedish parish of St. Ansgarius, Minneapolis, was founded under the Reverend Olaf Tofteden and the Liturgy of the Church of Sweden was licensed for use. In the next year, Swedish parishes were organized in St. Paul, Litchfield and Cokata, while Swedish parishes using a licensed Liturgy of the Church of Sweden were to be found in other dioceses. Swedish settlers found on arrival in the United States the choice of organizing themselves as Swedish congregations within the American Episcopal Church, or as Swedish congregations identified with the Augustana or other Lutheran Synods.

The incorporation of Swedes into the Episcopal Church was the unofficial action of diocesan bishops, but every attempt was made to obtain some synodical sanction to authorize these practices. In 1856, the General Convention appointed a Joint Commis-





THE CORONATION OF THE VIRGIN

By Filippino Lippi

(Courtesy of the National Gallery of Art, Washington, D.C.)
(Kress Collection)

sion to "inquire into the expediency of opening friendly intercourse" with the Church of Sweden. The Joint Committee was headed by the Reverend Dr. A. J. Mason, who had translated into English the authoritative Swedish work of Anjou, *The Reformation in Sweden*. The Committee Report in 1859 summarized the Faith and Order of the Church of Sweden and referred to the happy fraternal relations during the colonial period. A communication had been addressed to King Oscar of Sweden seeking to renew these relations. The Committee was continued with a provision, proposed by the Reverend Dr. A. C. Coxe, later Bishop of Western New York, that this action did not commit the Convention to the validity of Swedish Orders. A Report in 1862 indicated some small progress with Swedish officials. The Report in 1865 revealed little progress and suggested that a new avenue of approach be made through the Archbishop of Upsala rather than the King of Sweden. A routine Report was presented in 1868 and authorization was given to translate the Book of Common Prayer into Swedish. In 1871 the Liturgy of the Church of Sweden was licensed for use in Swedish congregations until the translation of the Book of Common Prayer was completed.

In 1874, the Committee became a Sub-Committee of the Joint Commission Ecclesiastical Relations. The Sub-Committee reported in 1877 on the distribution throughout the church of a brochure on the Church of Sweden written by an Anglican priest, the Reverend Dr. J. P. Tustin, long resident in Sweden. In 1880 the Report recounted the growing interest in Swedish affairs in England as a result of the visit there by Lord Bishop of Dunedin, who under commission from the Bishop of London, administered confirmation in English chaplaincy and the publication of an important book by the Reverend Dr. A. Nicholson, *The Apostolic Succession in the Church of Sweden*. This was the first scholarly work in England on the subject and still is important to scholars to-day. In 1886, the Report was an account of a visit to Sweden made by Secretary of the Committee, the Reverend Dr. Charles R. Hale, later Bishop of Springfield. Dr. Hale in the company of Reverend Dr. A. Nicholson made many important contacts. Thus for thirty years the General Convention through its Joint Committees, composed of a few interested individuals, had endeavored to establish so official relations between the American Episcopal Church and the Church of Sweden.

a basis for our approach to the Swedish settlers in this country. The interest arose entirely from a practical concern with evangelism based upon the knowledge of the intercommunion which existed in colonial times. It must be clearly noted, however, that there was very little interest in this matter on the part of Swedish officials, whether clerical or secular, and that the majority of the Swedish settlers preferred to build their ecclesiastical homes in purely Lutheran synods.

This interest and effort on the part of the American Episcopal Church directed the attention of the 1888 Lambeth Conference toward the Church of Sweden. A Committee, including Bishops Doane of Albany, William Stevens Perry of Iowa, and A. C. Keise of Western New York, reported favorably on the Faith and Order of the Swedish Church. *Resolution 14* recommended that "earnest efforts should be made to establish more friendly relations . . . to the ultimate establishment, if possible, of intercommunion on sound principles of ecclesiastical polity." This *Resolution* was presented to the American General Convention of 1889 but no action was taken. In 1892, however, the General Convention appointed a new Joint Commission of six bishops and six priests to investigate "the regularity and validity of Orders in the Church of Sweden." A amazing *Report* addressed to the validity of Swedish Orders and recommending reordination of Swedish clergymen entering the Episcopal Church was presented for action in the House of Bishops in 1895. This *Report* reversed the whole course of practice and thought.

The *Report*, although signed by the Committee, was largely the work of the Reverend Dr. H. N. Percival of Philadelphia. Dr. Percival was one of the leaders of the Anglo-Catholic Movement throughout the American Church; Rector of the Church of the Evangelists, Philadelphia, and inspiration behind the formation of St. Elizabeth's Church, Philadelphia; and the author of many books of reputed scholarly worth. In his opinion alone, the members of the Committee signed the *Report*. It is quite obvious to-day that it was hastily composed

on the basis of insufficient and erroneous evidence. The *Report*, however, was not adopted in the House of Bishops largely through the vigorous opposition led by Bishop M. N. Gilbert, the Coadjutor of Minnesota. But this *Report* did have an influence throughout the Church and the whole Anglican Communion and for a time was the chief agent in holding back further progress in the matter. The Convention of 1895 continued the Committee with the significant addition to its membership of Bishop Gilbert.

The Lambeth Conference of 1897 was presented with the detailed *Report* from the Committee on Unity dealing with the Swedish Church. This Committee included the American Bishops Nichols of California, Coleman of Delaware, Nelson of Georgia, G. Mott Williams of Marquette, Paret of Maryland, Cheshire of North Carolina, Whitehead of Pittsburgh, Hale of Springfield, and Walker of Western New York. The opinion of the American Bishops largely determined the character of this *Report*. The Swedish situation in the United States and the lack of interest on the part of Swedish authorities was described. The 1895 *Report* to the American General Convention, although not accepted by that body, was stated to be normative of the general practice. Large extracts from it were cited. It was likewise stated that the problems of ascertaining the character of the Orders of the Church of Sweden were complicated by the lack of authoritative English translations of essential formularies. The American Bishops asked that no hasty action for intercommunion be taken until the problems of technical scholarship were solved, and until some definite indication had been obtained from the Swedish bishops of their interest in this matter. In the light of this strong American influence, the Lambeth Conference issued *Resolution 39*. "That this Conference, being desirous of furthering the action taken by the Lambeth Conference of 1888 with regard to the validity of the Orders of the Swedish Church, requests the Archbishop of Canterbury to appoint a Committee to inquire into the question, and to report to the next Lambeth Conference;

and that it is desirable that the Committee, if appointed, should confer with the authorities or representatives of the Church of Sweden upon the subject of the proposed investigations."

With this *Resolution* the matter becomes the province of the Lambeth Conference, representing the whole Anglican Episcopate, to deal with the Church of Sweden. The American Episcopal Church continued its interest in the problem along with the deliberations of Committees of the Lambeth Conference. The 1897 Lambeth Conference marked the first appearance on the scene of Bishop G. Mott Williams of Marquette, who was to become the leading American champion of the cause, and together with the Lord Bishop of Salisbury (Dr. John Wordsworth), the leading authorities on the subject. Bishop Williams was fluent in the Swedish language and conversant with Swedish ecclesiastical history. His volume *The Church of Sweden and the Anglican Communion* together with Bishop Wordsworth's *The National Church of Sweden* are even to-day absolutely indispensable source books for the study of this question. It is of especial interest to Americans to recall that Bishop Wordsworth's book was written to be the Hale Lectures at the Western Theological Seminary in Chicago.

At the American General Convention of 1898, two reports were presented. One signed by Bishops Williams, Whithead, Potter, and Gilbert corrected the errors of the *1895 Report*. The other signed by Bishops Doane, McLaren, Seymour, Starkey, Randolph, Paret, Davies, White, Hale, and Satterlee opposed any further action for the time being. Because of the terms of *Resolution 39* of the recent Lambeth Conference, no action was taken on either report. The Commission on Ecclesiastical Relations reported to the Conventions of 1901 and 1904, but nothing of importance was recorded. The General Convention of 1907, looking forward to the Lambeth Conference of 1908, formally appointed the Bishops of Marquette, Minnesota, and North Dakota to be the American representatives to deal with bishops of the Church of Sweden and "to arrange, if possible, for the commendation of

Swedish settlers in the United States the pastoral care of the clergy of the Church. . . ." Apparently the arrangement made by Bishop Whitehouse with Archbishop Reuterdaahl in 1866 had not been successful, or had been forgotten.

The Lambeth Conference of 1908 marked the real beginning of fruitful action. This came to this Conference the Right Reverend Dr. H. W. Tottie, Bishop of Kalmar, the Church of Sweden, as the personal representative of the Archbishop of Upsala and the appointed representative of the King of Sweden. The Committee on Unity held detailed conversations with Bishop Tottie and raised many of the technical questions of the Order of the Church of Sweden. Bishop Tottie presented the primary documents and translated relevant passages from the formularies in answer to these questions. For the first time an authorized Swedish Bishop dealt officially with Bishops of the Anglican Communion. *Resolution 74* of the Conference requested the Archbishop of Canterbury to appoint a Committee to deal further with this question through the Archbishop of Upsala for the "establishment of an alliance of some sort between the Swedish and Anglican Churches."

The Archbishop of Canterbury appointed the Commission under the chairmanship of Dr. Ryle, the Lord Bishop of Winchester. It included Bishop G. Mott Williams of Marquette. This Commission visited Sweden in 1909 and held lengthy conferences with the Swedish Bishops. These conferences established beyond a doubt the apostolic succession of the episcopate and the validity of the priesthood of the Church of Sweden. The Anglican delegation viewed with hesitation the lack of diaconate in the sacred ministry and peculiarities in the administration of confirmation, but did not feel that these were a sufficient barrier to intercommunion. The results of the conferences were published and Bishop Williams communicated them to the American General Convention of 1910. This year saw also the publication of Bishop Williams' treatise on the subject and the Hale Lectures of the Lord Bishop of Salisbury. The ordinary person now had before him for the first time

ly accessible English translation comprehensive surveys of the history of the Church in Sweden and copies of the doctrinal, liturgical, and sacramental formularies. Much of the doubt and hesitation which had been prevalent in Anglo-Catholic circles was dissipated by these publications.

The year 1913 saw the completion of the translation of the Book of Common Prayer into Swedish. It was largely the work of the Reverend Dr. J. G. Hammarskold, general secretary for Swedish work in the Episcopal Church. He was granted the degree of Doctor of Divinity by the Episcopal Theological Seminary in Cambridge in recognition of this work. It was licensed for use at the General Convention of 1913 with the provision that the Liturgy of the Church of Sweden might continue to be used in such cases in which it had been allowed. At the General Convention of 1919, the Bishops of Marquette, Harrisburg, Western Michigan, Milwaukee, and Western Massachusetts were appointed to represent the American Church at the 1920 Lambeth Conference on all matters dealing with the Scandinavian Churches.

The 1920 Lambeth Conference received the report of the Commission appointed in 1908. On the basis of the findings of the 1908 Anglo-Swedish Conference of 1909 in Uppsala, it passed *Resolutions 24 and 25*.

"The Conference welcomes the Report of the Commission appointed after the last Conference entitled, 'The Church of England and the Church of Sweden', and accepting the conclusions there maintained on the succession of the Bishops of the Church of Sweden and the conception of the priesthood set forth in its standards, recommends that members of that Church qualified to receive the Sacraments in their own Church, should be admitted to Holy Communion in ours. It also recommends that on suitable occasions permission should be given to Swedish ecclesiastics to give addresses in our churches.

If the authorities of any Province of the Anglican Communion find local irregularities in the orders or practice of the Church of Sweden outside that country, they may legitimately, within

their own region, postpone any such action as recommended in this Resolution until they are satisfied that these irregularities have been removed.

We recommend further that in the event of an invitation being extended to an Anglican Bishop or Bishops to take part in the consecration of a Swedish Bishop, the invitation should, if possible, be accepted subject to the approval of the Metropolitan. We also recommend that, in the first instance, as an evident token of the restoration of closer relations between the two Churches, if possible more than one of our Bishops should take part in the Consecration.

These two *Resolutions* form the basis for intercommunion between the Churches of the Anglican Communion and the Church of Sweden. It was now possible to receive Swedish communicants at Anglican altars and for bishops of both Churches to participate in episcopal consecrations. The *Resolutions* did not provide for Anglicans receiving at Swedish altars, although the reply of the Swedish Council of Bishops in April 1922 to these *Resolutions* did recommend this. The provision about local conditions in provinces was designed to cover the United States and certain mission areas where Swedish Lutheran church organization was non-episcopal in character. No relationship was thus established between the American Episcopal Church and the Augustana Lutheran Synod in the United States. The *Reply* of the Swedish Council of Bishops in 1922 explicitly recognized this fact. *Resolutions 24 and 25* of the 1920 Lambeth Conference recommend a policy upon which synodical action might be based, but no synod of any province of the Anglican Communion has as a matter of fact ever implemented these *Resolutions*. They have guided procedure, but they have not been enacted in church law.

Since 1920, the recommendations have been put to practical effect. Anglicans, both clerical and lay, have visited Sweden and received at Swedish altars; while Anglican priests have been given permission to celebrate the English rite in Swedish parishes at which Swedes received Holy Communion. Swedish communicants have vis-

ited England and received at Anglican altars; while Swedish ecclesiastics have preached in Anglican churches. On September 19, 1920, two Anglican bishops took part in a Swedish episcopal consecration in Upsala Cathedral, and on November 1, 1927, a Swedish bishop participated in an Anglican episcopal consecration at Canterbury Cathedral. On one occasion a Swedish bishop had ordained a priest for the ministry of the Anglican Church.

Since 1920 the tremendous growth of the ecumenical movement has also served to bring the Church of Sweden very much to the fore in world-wide gatherings. This has increased Swedish-Anglican friendships and brought the theology and worship of the Church of Sweden to the attention of Anglicans from many areas of the world. The great role played by Archbishop Nathan Soderblom of Upsala in the ecumenical gatherings of *Faith and Order* and *Life and Work* has been ably continued by Archbishop Erling Eidem of Upsala, Bishop Gustaf Aulen of Strangnas, Bishop Yngve Brillioth of Vexjo, and Bishop-elect Anders Nygren of Lund. The whole English speaking world owes a special debt of gratitude to an Anglican religious, Father Gabriel Hebert SSM, for his part in familiarizing English-speaking Christians of all communions with modern Swedish theology through his translations of major writings of Gustaf Aulen, Yngve Brillioth, and Anders Nygren.

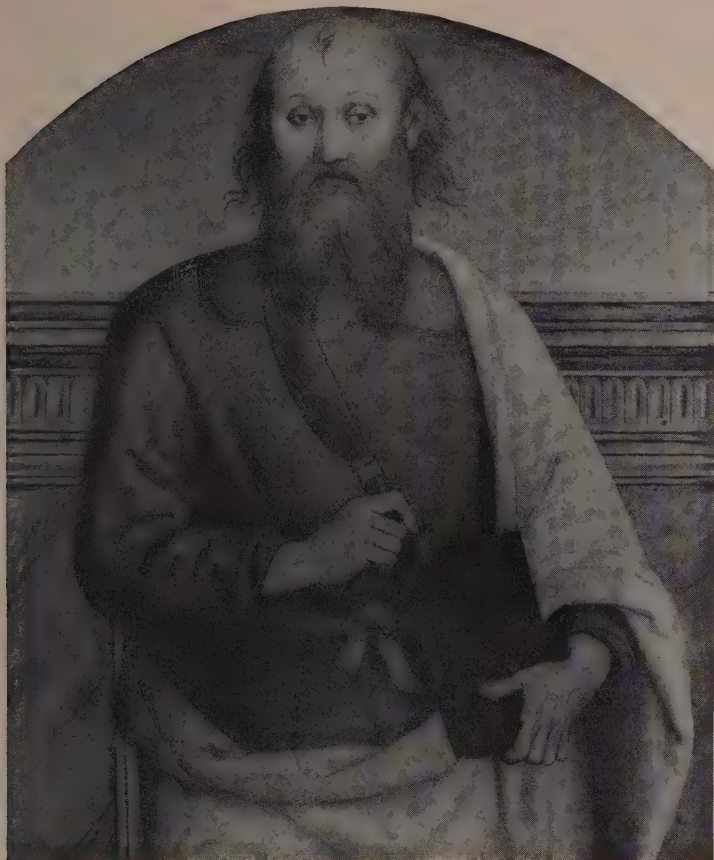
The 1930 Lambeth conference was marked by the visit of the Right Reverend E. Rodhe, Bishop of Lund. The various intercommunion activities since 1920 were summarized by the Committee on Unity and consideration was given to Bishop Rodhe's suggestion that approaches might be made to other Scandinavian State Churches. The position of the Augustana Synod in the United States was discussed. It is stated in the *Report* of the Committee on Unity, although not in the *Resolutions*, that "it was a great pleasure to the Church of Sweden that the members of their Church should receive the Sacraments and join in the worship of the Episcopal Church." It was quite apparent that the Church of

Sweden did not wish to interfere in affairs of Swedish Lutherans in the United States beyond this commendation.

The suggestion of the Bishop of Lund regarding approaches to other Scandinavian bodies received encouragement in *Resolution 37* and as a result conversations took place a few years later between an Anglican and a Finnish Commission. It is interesting to note that the recommendations of this Commission—similar to those of the 1920 Lambeth Conference regarding the Church of Sweden—were given synodical sanction by the English Convocations. It is the opinion of qualified students of the matter in England that the failure to ratify the Swedish recommendations was merely an oversight.

The 1948 Lambeth Conference welcomed as its guest the Right Reverend Gustaf Aulen, Bishop of Strangnas, together with a delegation consisting of the Archbishop of Finland, the Primate of Denmark, and the Bishop of Iceland. The discussions in the Committee on Unity revealed that within the 1920 *Resolutions* regarding Sweden had guided the action of some Metropolitan Bishops that they have not been formally endorsed by synodical action. *Resolution 69* of the Conference requests this. "The Conference welcomes the steady growth in friendship between the Scandinavian Churches and Anglican Communion. It calls attention to the *Resolutions* adopted by the Conference of 1920 concerning relations with the Church of Sweden and recommends that they be formally brought to the notice of such Churches and Provinces of the Anglican Communion as have not yet considered them."

The Anglican relationship with the Church of Sweden is a definite state of intercommunion, involving mutual reception of the sacraments, mutual participation in episcopal consecrations, and the occasional exercise of pastoral care. There is no reason why synodical action should not make this relationship official. There are, however, certain problems connected with relations between Churches of the Anglican Communion and the dependent body of the Church of Sweden. The missionary work of the Church of Sweden was slow



ST. BARTHOLOMEW

By Pietro Perugino

(Courtesy of the National Gallery of Art, Washington, D. C.)
(Kress Collection)

organizational development. In many parts of the world, Swedish immigrants established ecclesiastical communions which were non-episcopal in character and closely identified with Lutherans of Germanic origin who had no episcopal background whatever. There are five such areas where complicating factors operate.

In the United States, the work of the Episcopal Church among Swedes has almost entirely ceased. Only a handful of the Swedish parishes founded in the 19th century have survived. For a while, the Episcopal Church through its Department of Domestic Missions maintained a missionary for Sweden, but this work in the Reverend Dr. Hammarskjöld, the translator of the Prayer Book into

Swedish. But the process of Americanization in the second and third generations has reduced this work almost to insignificance. Most Swedes in the United States are members of the Augustana Evangelical Lutheran Church, the successor to the Augustana Synod. This body is identified in a national organization of other Lutheran synods. It is non-episcopal in character and constitution and has no official or canonical relationship with the Church of Sweden. One series of conversations between this body and the Episcopal Church occurred in the 1930's, but there have been no approaches of any kind since.

In Africa, the Church of Sweden maintains two separate missionary works. The

Evangelical Zulu Church lies in the same area as the Anglican Church of the Province of South Africa; while the Karanga Church in Rhodesia lies in the same area as the Central African Missionary Dioceses of the Church of England served by the —Universities' Mission to Central Africa. These Swedish mission works are staffed by priests who have received episcopal ordination in Sweden. They are episcopal in constitution, but not in fact. Neither of them have bishops, although one is promised shortly for the Karanga Church in Rhodesia. It is possible that after that event that some approach might be worked out between the Karanga Church and the UMCA Dioceses in Rhodesia.

In South India, the Tamil Evangelical Lutheran Church, is episcopal in constitution and is the only missionary area of the Church of Sweden which has a bishop. The Tamil Evangelical Lutheran Church lies in the area of the new Church of South India. It participated in the very early stages of the negotiations leading to the formation of this body, but is not identified with it. It is, however, one of ten Lutheran synods in South India engaged presently in unity conversations with the Church of South India. Since there is no official Anglican missionary

work extant in South India at present, area seems hopelessly complicated. In China the Swedish work forms the North Hunan Synod of the Chinese Lutheran Church and is entirely identified, as is Augustana Church in the United States with Lutheran affiliations. The mission work of the Church of Sweden is historically identified with world-wide Lutheranism and does not seem to offer a very favorable field for the extension of intercommunion.

Intercommunion with the Church of Sweden means for Anglicans first a relationship between the Church in the British Isles and the Church of Sweden, and secondly the possibility that Swedish sets or tourists in the rest of the world may wish to identify themselves permanently or temporarily with other Churches of the Anglican Communion. For the present intercommunion between the Churches of the Anglican Communion dependent on the Church of Sweden in the United States, Africa, India, and China appears to be remote and complicated. Slight as this achievement might seem to some, it is nevertheless a step toward Christian Unity, and for its achievement a special note of praise must be extended to the American Episcopal Church.

Three Great Doors

BY RICHARDSON WRIGHT

Address to the graduating class of Seabury-Western Seminary, Evanston, Illinois, June 9, 1949.

A FEW weeks ago, in the line of duty, and, perhaps, for my sins, I sat through a graduation address at one of our older seminaries. It was delivered by a college professor with a reassuring assortment of academic initials behind his name. To my unschooled mind, what he had to say was one of the neatest jobs of tight-rope walking I had seen since Barnum and Bailey left town. You know the kind—teetering this way and that, but always swaying back to perfect equilibrium by the balancing pole of tolerance. His subject? Mod-

eration. Our branch of the Holy Catholic Church, he strove to prove, is the moderate branch. We all should be moderate.

Lest I cry out in angry protest, "Imagined crucifying a moderate Christ!" and "How do you explain the martyrs?" I sat there saying the Rosary on my fingers.

The one condition that baffles me, so almost unsurmountable, as I go on ecclesiastical perambulations, is the deadly respectable, self-satisfied moderation found in many of our parishes. "One must keep one well balanced." "Surely we don't have to go that far." "No, we couldn't possibly do that." Such are the replies that follow on any suggestion of a deviation from the moderate scheme of things. But if, for one moment

dangle before the souls of such people merest morsel of a wholly immoderate prior life, how quickly the rank and file parishioners snatch at it! It is obvious the sheep who look up are hungry because the moderation they are being fed does not nourish them. So what I have to say to the gentlemen of the graduating class is simply immoderate.

Dedication, the striving under God for holiness, the climb to holiness—none of these can ever be moderate, whether in laity or clergy. Only immoderate lovers can go the whole long distance up the highway to God. Sometimes we will have set-backs, have to stop for a while to catch our spiritual breath, but the climb must go on.

Perhaps you think this just so much pretty talk. Make no mistake about it, this is the standard by which you will ultimately be judged and by which your labors will either fail or triumph for the souls of men and the glory of God.

Even the most commonplace layman is insensitive to such matters. His God-given intuition demands dedication of his best. That, the layman realizes, is the energizing force of all pastoral and priestly labors. Before he can become a servant of his people, the priest must be the servant of the Lord. What we want of the clergy is that our priests be first, last and always recognizable men of God.

You will recall St. Paul saying that a "great door" had been opened to him, but there were "many adversaries." I would like to discuss three great doors open to the priestly life and some of the adversaries, as a layman sees them.

The first is the door to the altar. The other day a layman calling in my office remarked, "Let me serve a priest at the altar and I'll tell you what he is."

If he thinks the offering of the Holy Eucharist is an oratorical contest delivered in the presence of a God who is slightly annoyed; if he rattles off at machine-gun speed; if his movements are jerky, nervous, unpredictable, the layman senses uncertainty and insecurity that reveal only half-surrender to God and the tendency to compromise with the "many adversaries." The congrega-

tion always knows whether the priest's mind is centered on God or on them.

Detachment, recollection at the altar are the hall marks of the true priestly life. The evidence of deep recollection has nothing to do with ceremonial, eucharistic vestments, incense and such. Last year at a college reunion a classmate, a priest, whom I hadn't seen in years, offered me a touching courtesy. "Would you like me to say Holy Communion for you tomorrow morning?" he asked. Then he warned me his churchmanship wasn't as fancy as mine. He was a country parson, used to plain talk. The next morning in the college chapel it was clear that for him, too, a great door had opened into the heavenly places. His obvious devotion to our Lord, his utter recollection and humility at the altar were unforgettable.

The second door open to priests is the door of our homes. The second test comes on his rounds—calling. "He never calls on us" is one of the common complaints of laymen. Perhaps to the psychological tests given divinity students at our seminaries, might be added a consideration of flat feet and fallen arches. I can see no other excuse for failure in this respect, except, once again, submission to the Pauline "many adversaries."

The priest's friendly calls are infinitely helpful to the laity, and the advantages to the clergyman himself are numerous. He gets to know his people and is known of them. He gains their confidence. He can also learn from them. A devout priest of this diocese once told me that if by Tuesday morning he hasn't found his ideas for the next Sunday's sermon, he goes to his card file, takes out two or three names, hit or miss. By the time he has talked with these parishioners, heard their problems, glimpsed their family life, he has enough and plenty of material for sermons. He also said he never calls on a family without first praying for them.

I find that since so many of the clergy fail to call on parishioners, a notion has grown up that we shouldn't bother the rector. Only last week a woman with a grave problem rang me up. She exclaimed, "I thought the rector would be too busy, so I'm asking

you." My answer was abrupt. "He can never be too busy. That's his job, hearing the troubles and helping solve the problems of his people."

You see, this misguided notion also springs from moderation.

There is one respect, however, in which a parish priest must practice moderation—in being a public figure. Our parish lies in a growing Connecticut city where the interests and allures of apparent good works are diverse and numerous. We of the vestry find satisfaction that the rector threads his way carefully through them, doing his share but not heading up every committee in town. It must be difficult to avoid the pressure put on a clergyman. And yet how easily some succumb to it. You find their names on every conceivable petition. With honest conviction, or lest they be thought stiff-necked Tories, they ally themselves with every alleged liberal movement. The men of Athens suffered from the same condition, you'll remember, chasing after everything that was new, willing to listen to anything and everything, except the Gospel. Sooner or later that type of pastor finds himself out on the end of the limb, parochially and spiritually.

In the few minutes that remain I would return to a sentiment expressed at the beginning—expressed too flippantly perhaps for such an august occasion as this: namely, that if you offer the merest morsel of an *immoderate* spiritual life to souls, they will snatch hungrily for it. This is the third great door open to a priest: the door to souls through spiritual counsel when God's eternal love strives to break through their hard crust of 'I', 'Me' and 'Mine'.

Now, a moderate interior life is a contradiction in terms. There is no such thing. A saint is a person who is never satisfied with spiritual mediocrity. That does not require great intellectual equipment, but it does require great love. Succeeding generations of the church, in good times as well as bad, in peace and in persecution, reveal that even the most ignorant of us is capable of attaining a high standard of spiritual practices, a marked fastidiousness in regard to our souls. When we sing, "O, for a closer walk with God," some of us desperately mean to

gain it, at all costs. "Sanctity cannot be conceived without heroism."

And yet I am constantly getting the brush wash from people who have been put off by a line of thought and aspiration by the clergy. In more than one instance they were assured, "You don't have to bother your head about all that." If you have read the book, you will recall that just that sort of brush-off handed to the questing soul of a young man by a moderate Episcopal clergyman was the genesis of "The Seven Stages of Mount Doom."

While we may well be spared the *mystical* *imaginaire*, none of us can avoid, none should turn aside, that sincere and impelling desire for a closer walk. When we encounter hungry souls we must feed and refresh them. When they are ignorant, we must teach. When perplexed, explain and direct. Make their souls docile to the Holy Ghost. We must approach people as souls, as individual souls created and loved by the Father, God and for whom He died and rose again.

Only within the past few months has this concept of people as souls come clear to my obtuse lay mind. It was during a crowded week end in a mid-West parish week end involving talks to four different groups of people and—a new experience going with the rector on a sick call. With a warning, out of the clear blue, there came the realization that these were more than creatures of flesh and blood, they were living souls! That made all the difference between my approach to them and to their relations, which were instantaneous.

Into your hands will eventually be entrusted the care of souls. Please God, you will welcome it as a serious obligation and an intense joy. Would that every priest at his life's end could say, "This is the Father's will which hath sent me, that of which He hath given me, I should lose nothing." (John 6:39)

So these are the three great doors open to you: the altar, the home, the search for the soul. Go reverently through them, go fearlessly through them, go hopefully. Like Esther in the Apocrypha, you will go through door after door, until finally you stand before the King.



ST. LAWRENCE
By Fra Angelico

pass on, gentlemen of the graduating class, pass on *immoderately*, never counting cost nor doubting the victory. And good have thou with thine honor!

Contributors

The Reverend Frederick Ward Kates is pastor of St. Stephen's Church, Pittsfield, Massachusetts.

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The Reverend Louis A. Haselmayer is an Oblate of Mount Calvary.

Monachus Peripateticus is the pen name of a religious.

Liberia

We are in great need of a priest and a teacher for our Liberian Mission. We can use a man or a woman in the teaching post. If you can be of help, please write Fr. Joseph Parsell at Holy Cross Monastery, West Park, New York.

Beauty and Beatitude

BY JARED S. MOORE

Thine eyes shall see the King in his beauty: they shall behold the land which is very far off.—Isaiah 33:17.

IT is common to hear it said that the three great ideals which man seeks to attain and realize here on earth are truth, beauty, and goodness; and that in God all these ideals find their complete and harmonious realization. Now, so far as truth and goodness are concerned this is clear enough: goodness is the ideal in the realm of conduct, and of course all that God does is good; truth is the ideal in the realm of thought, and of course all God's thoughts are true. But is not beauty a matter primarily of the senses? Only material things, it would seem,—sunsets, flowers, pictures, poems, symphonies, etc.—can in any literal, distinctive sense be called beautiful. But God is pure Spirit, without body, parts, or passions: how then can we attribute the quality of beauty to Him? And yet, our yearning for beauty is as essential and ineradicable an element in man's nature as is our longing for goodness and truth, and unless this yearning is satisfied in the beatitude of our final union with God, it can be no beatitude at all.

Now the solution to this difficulty is to be found in the fact that the Catholic religion is not a purely spiritual religion, strange as that statement may seem to many devout persons; but is a religion for the whole man, for the body as well as for the soul. The prominence of ritual and sacrament in our worship bears constant witness to that truth. Our faith does not teach us that matter or the flesh is evil, or was the creation of an evil god, as many of the early heretics believed. When "God said, Let there be lights in the firmament of the heavens," He was creating by His almighty power and wisdom a real material sun and moon, and when He finished creating them, He "saw that it was *good*," and so with the rest of the "six days." All the beauty of the firmament above and of the earth beneath is

the presentation in material form of wisdom, this goodness, this Spirit of God, and it is on this account that we attribute to Him Supreme Beauty, and call the cosmos with all its reflected glory *His* world. Because "the heavens declare the glory of God" that *they* are glorious too.

And can all this be true of heaven on earth today, and yet cease to be so in new heaven and the new earth hereafter? In some sense it must be the case that the heaven of our beatitude is a place of surging beauty, of which the beauty of this world is but a faint foreshadowing. Especially, just as in the contemplation of a beautiful object on earth there is a sense of union with or absorption in that object, so in the Beatific Vision of God in heaven we are brought into final union with Him, the supremely beautiful One.

Only with the spiritual eyes and ears of the resurrection body, however, can we see the King in His beauty" and hear the glorious words that proceed out of His mouth, and if there were no such spiritual life there could be no beauty in the life hereafter. So, in the intermediate state between death and the resurrection, when the soul is separated from its body, there can be no sense of the beautiful; and this deprivation of beauty we may readily admit to be a fitting punishment for those carnal sins in which the beauty of the body is transformed into ugliness. But in the last day, when soul and body are again united, this so long lost beauty is restored, and the redeemed are equipped at last to enter upon their complete beatitude. Then shall all things be as in the beginning, "when the morning stars gathered together, and all the sons of God shouted for joy."

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tery, West Park, New York.

Book Reviews

WITT B. VINNEDGE, *I Believe—So What?*
(West Park: Holy Cross Press, 1949.)
p. 59. paper. 75 Cents.

This is not an "intellectual" study of the Nicene Creed but an "outline" of the meaning of each statement of the Creed in the light of the phrase. "So what?" "What difference does belief in God, (as expressed in the Nicene Creed,) make in my daily life?" is the theme. A concisely expressed meaning of each phrase is made and followed by the question—so what?; and many splendid applications of phrases are given to show what belief in our Faith should mean in daily life.

The book is written in simple and plain language but not in "flippant" or modern slang as the title may suggest. It can easily be understood by the layman and should provide many illustrations and terse explanations for use of the clergy.

There is a slight difference in style in the last chapter. Occasionally some points of view are different from the accustomed ones. It is a book primarily for the layman.

—R. R.



An Appeal

Would any of our readers be able to help Dr. T. K. Thomas, The Modern Clinics, Alleppey P. O., Travancore, South India, who writes: "I am interested in books and journals in my specialty such as American Journal of Ophthalmology, Annals of Otology, Rhinology, and Laryngology, Radiology, Digest of Treatment, Nutritional charts, etc., on the above subjects. I am very badly in need of a clinical microscope at the lowest price possible. Will you ask kind and sympathetic doctors there to help a Christian practitioner on the other side of the world?"

Packages could be sent direct, or anything sent to us here at West Park will be forwarded to Dr. Thomas.



ST. LOUIS OF FRANCE

By Fungai

(Courtesy of the National Gallery of Art, Washington, D. C.)
(Kress collection)

Intercessions

Please join us in praying for:

Father Superior visiting the convent of St. Helena at Helmetta, August 17-18; and the convent at Versailles, August 21-22.

Father Parker giving a mission at St. Andrew's Church, Mastic Beach, Long Island, August 14-21.

Father Packard supplying at St. Andrew's Church, Poughkeepsie, New York, Sunday,

August 7; conducting a retreat at St. Mary's Convent, Peekskill, New York, September 9-11.

Father Adams supplying at Holy Comforter Church, Poughkeepsie, New York, Sunday, August 14.

Father Hawkins supplying at St. Andrew's Church, Poughkeepsie, August 14.

Father Taylor conducting the seminarians and pre-seminarists retreat at Holy Cross Monastery, September 6-9.



MADONNA ADORING THE CHILD By Pintoricchio
(Courtesy of the National Gallery of Art, Washington, D. C.)
(Kress collection)

Fall Retreats

Seminarists and Pre-seminarists--September 6 to 9--Father Taylor.
Seminarists Associate *only*--September 20 to 23--Father Taylor.
Priests--September 26-30--Father Hawkins.

QUESTION BOX

I do not think a really loving God wants people to live together who hate each other when one of them is cruel to the other. Why, then, does the Church disapprove of divorces? "Divorce" is not what the Church disapproves of, but re-marriage. There is much confusion about this even among our own churchmen. Except for a very few good reasons by which marriages may be annulled (i.e., dissolved because for serious reasons there had been no real marriage contract from the beginning) man cannot put asunder what God has joined together, and consequently, although persons may be legally separated (i.e., divorced) they are still married to each other, and not free to remarry. No one is repelled from the Church just because he or she is separated from husband or wife, but only if there is remarriage. The way to build up more Christian families, and hence a Christian nation, is not to remove all the Christianity, but rather to stick more closely than we do to Christian marriage vows (Read St. Mark 10). The few real such families exist because somebody has had the fortitude to stick to the marriage vows in spite of personal grievances. (The real fault lies, of course, in poor instruction before marriage.) Christian families do not, like Topsy, just grow.

It seems to me that with the world going to pieces the Churches ought to stop fighting among themselves and all agree to work together. You are so right: they ought to stop fighting among themselves, and each one of us must pray for union. But it is so easy to tell others what to do! We must not blame that because we have no strong convictions about our religion and the de-

tails of it that others do not. Apparently, from experience, it very much *does* make a difference what you believe, because thousands of people get so excited about it, and so many have been willing to give their lives for what they believe. We must not, in our fervor for union, give up the Truth just to have fellowship, and if we were to unite, let us say, on the grounds of faith common to all the churches, we would have nothing left to believe in. And no scheme for union can be worthy of the name without a plan to include the Roman Communion. We *can*, and often *do*, work together even if we disagree. Perhaps, as is so often the case, we shall come nearer in agreement the more we work together. Let us hope and pray it may be so.

What are "communion candles"? This question is asked frequently. Fifty or sixty years ago it was considered extreme to have any candles at all on the Altar. Then it became customary in most places to use two for celebrations of the Holy Communion at least. These candles came to be called "communion" candles, and the name has stuck. Actually, when there are other candles lighted on the Altar for Holy Communion (as there are in many churches six lighted for sung or parish masses) it is needless to add the other two so that we end up with eight, more than even the Roman Church calls for! There is nothing sacrosanct about the two communion candles, so called. *Any* candles will do. The rule is this: TWO or SIX for mass; never EIGHT.

(All questions should be addressed to: Question Box, Holy Cross Magazine, West Park, New York).

Notes

connection with the General Convention at San Francisco at the end of September and into early October, a meeting of associates of the religious orders will be held. The Church of the Advent, 162 Grove Street, San Francisco, is the place;

the time and date, 7:30 a. m., Saturday, October 1. Mass will be followed by breakfast and a meeting. Associates of our community who will be in the vicinity are urged to attend and represent O.H.C. Those who plan to be present should notify Miss Madeline Jacobsen, 477 Turk Street, San Francisco 2, by September 15.

An Ordo of Worship and Intercession Aug. - Sept. 19

- 16 *Within the Octave of the Assumption BVM* Semidouble W gl col 2) of the Holy Spirit 3) for the Church or Bishop cr pref BVM through Octave unless otherwise directed—for all shrines of our
 - 17 *Within the Octave* W Mass as on August 16—for *St Andrew's School*
 - 18 *Within the Octave* W gl col 2 *St Helena* W 3) of the Holy Spirit cr—for the *Order of St Helena*
 - 19 *Within the Octave* W Mass as on August 16—for the *Confraternity of the Love of God*
 - 20 *St Bernard* Ab CD Double W gl col 2) Assumption cr—for the *Priests Associate*
 - 21 10th Sunday after Trinity Semidouble G gl col 2) *St Jane Frances de Chantal* W 3) Assumption cr of Trinity—for schools of prayer
 - 22 Octave of the Assumption Gr Double W gl cr—for the *Liberian Mission*
 - 23 Vigil of *St Bartholomew* V col 2) of *St Mary* 3) for the Church or Bishop—for the bishop of Church
 - 24 *St Bartholomew* Ap Double II Cl R gl cr pref of Apostles—for the missions in India
 - 25 *St Louis* KC Double W gl—for all in temporal authority
 - 26 Friday G Mass of Trinity x col 2) of the Saints 3) ad lib—for the *Faithful Departed*
 - 27 *Of St Mary* Simple W gl col 2) of the Holy Spirit 3) for the Church or Bishop pref BVM (Venerable)—for guidance to General Convention
 - 28 11th Sunday after Trinity Semidouble G gl col 2) *St. Augustine* BCD cr pref of Trinity—for the Cross
 - 29 Beheading of *St John Baptist* Gr Double R gl—for work in prisons
 - 30 Tuesday G Mass of Trinity xi col 2) of the Saints 3) ad lib—for the *Oblates of Mount Calvary*
 - 31 *St Aidan* BC Simple W gl col 2) of the Saints 3) ad lib—for the *Order of St Augustine*
- September 1 *St Giles* Ab Simple W gl col 2) of the Saints 3) ad lib—for the *Seminarists Associate*
- 2 *St Stephen of Hungary* KC Double W gl—for the increase of the ministry
 - 3 *Of St Mary* Simple W Mass as on August 27—for *Christian family life*
 - 4 12th Sunday after Trinity Semidouble G gl col 2) of the Saints 3) ad lib cr pref of Trinity—for deaf dumb and blind
 5. Monday G Mass of Trinity xii col 2) of the Saints 3) for the faithful departed 4) ad lib—for *Mount Calvary Santa Barbara*
 - 6 Tuesday G Mass of Trinity xii col 2) of the Saints 3 ad lib—for the *Confraternity of the Christian*
 - 7 Wednesday G Mass as on September 6—for the ill and suffering
 - 8 Nativity BVM Double II Cl W gl cr pref BVM—for religious vocations
 - 9 Friday G Mass as on September 6—for the spirit of penitence
 - 10 *Of St Mary* Simple W Mass of Nativity BVM gl col 2) of the Holy Spirit 3) for the Church or Bishop pref BVM (Nativity)—for the peace of the world
 - 11 13th Sunday after Trinity Semidouble G gl col 2) of the Saints 3) ad lib cr pref of Trinity—for work
 - 12 Monday G Mass of Trinity xiii col 2) of the Saints 3) for the faithful departed 4) ad lib—for the Cross Press
 - 13 Tuesday G Mass of Trinity xiii col 2) of the Saints 3) ad lib—for the return of the lapsed
 - 14 Exaltation of the Holy Cross Gr Double R gl cr pref of Passiontide—for the *Order of the Holy*
 - 15 Seven Sorrows BVM Gr Double W gl cr pref BVM (Transfixion)—for the *Autumn Catholic Congress*
 - 16 *St Cyprian* BM Double R gl col 2) *St Ninian* BC—For persecuted Christians

Press Notes

"If the HOLY CROSS MAGAZINE cannot pay its way, I think you should discontinue publishing." This was the reaction of one subscriber to our letter in the July issue. Others felt differently. "It is unthinkable that the Magazine should be given up." "I am distressed to learn that there is a possibility that you may have to stop publication. I inclose a check for \$25., etc." From another, "I am simply amazed to learn that the Magazine is in need of support. I cannot understand why Catholics are so slow to support such a fine publication. Here is my check for \$5." And, to quote one more, "The Church at large will be the poorer if you are forced to drop the Magazine. I inclose check \$5 for two Gift-subscriptions." All in all, we are encouraged, but we still have a long road to travel if the Magazine is ever to pay its way. One subscriber did this: sent us a very encouraging letter with a check for \$25. as a thank offering. But he didn't stop there. He got *three* new subscribers for us! We know, of course, that some of our subscribers are even now doing all they possibly can for us, but there must be others who could send us at least one new suscription. And all can say some prayers for us.

At this time when we are trying to economize, will you please help us by observing these simple rules: 1. Please renew your subscription promptly. 2. If you contemplate moving please notify us of address change at least four weeks in advance. 3. Do not ask us to make temporary changes of address—nothing under four months, please. 4. Send a small offering for our postage fund when asking us to mail the copies you missed through some fault of your own. 5. In requesting a change of address give the old as well as the new address, and your name exactly as it appears on your copies of the Magazine.

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